NOTES

ON THE

QUITIES OF THE TÁLUKAS OF PARNER, SANGAMNER ANKOLE AND KOPARGAUM,

FORMING THE CHARGE OF THE

SECOND ASSISTANT COLLECTOR, AHMADNAGAR,

By W. F. SINCLAIR, Bo. C.S.;

VISED LISTS OF REMAINS IN THE AHMADNAGAR, [illegible], PUNA, THANA, AND KALA'DGI ZILLAS,

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ON THE

ANTIQUITIES OF THE TALUKAS OF PARNER, ANKOLE, AND KOPARGAUM,

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SECOND ASSISTANT COLLECTOR, AHMA

I follow the classification laid down by Mr. Burgess memorandum dated 18th December 1875; but I would rem venient to separate his 3rd class—"Rude and Sculptured M two heads, as follows:—

(*a.*)—Those as to which we can only form conjectures; and

(*b.*)—Those which internal or external evidence allows some given period, and to credit with more or less prob tects of whom we have some knowledge, derived from o

And I shall dispose of head (*a*), briefly, by remarking that, to knowledge, it is unrepresented in the talukas in question, unless of Mouje Kokamthân, Taluka Kopargaum, and one south of the r way between Kokamthân and Sûd, be barrows; which I doubt. former has at one period been occupied by a temple of Mahâdeva, still lying near it a large linga and nandî, now neglected. He treated of in its regular place.

2. Class I—"Buddhist Remains" is unrepresented; unless Cave No. 2 at Harichandragarh, of which a lithograph was the *Indian Antiquary* for March 1876.

Under Class II—"Brahmanical and Jaina Cave Temples," we h

(*a*) Harichandragarh hill fort, Mouje Panchnai, Taluka Anko

(*b*) The hill of Mahâkâlî, Mouje Ekdare, in the same taluka.

(*c*) The hill of Dhokes'wara in Mouje Dhoke, near Tâklî, Taluk

(*d*) The glen of Wadhgaum Daryâ, near Kânhûr, in the same t

3. The mountain of Harichandragarh, 20 miles S.-W. from A horseman, and about 26 to laden cattle, is the culmin of the water-shed of the Bhimâ and Godâvarî drainage Colonel Sykes, in the atlas attached to the Geological Papers o

the Trigonometrical Survey, I
nce which may, perhaps, be ac-
Colo Sykes' observations to have been
ace by e caves, far below the actual sum-
mountain must, for want of a better word, be
igh presenting extreme inequalities. It is about
n every direction, and the caves are pretty nearly
re are two groups. Those of the upper range are
ow curving scarp of trap-rock facing generally north-east,
wing order, beginning from the east :—

msâlâ, with bench all round.

house," so called because European visitors generally put
This is of the usual vihârâ form. It has a veranda supported
ut square pillars and two pilasters, ornamented only with
having capitals composed of thin slab-like members. This
ens at each end into a cell, and has also a well at the east end.
is a large hall with three cells, lighted by the door and by
asure-like windows.

.—A large double cave, apparently residential with a partition on
a life-size figure of Ganpati.

arge double cell.

Dharmsâlâ, with bench, inner room, and well.

nilar, though not exactly on the same plan as No. 6, with which
municates by a window.

double cell with a bench, upon the front of which are carved a
gures and ornaments in relief, including a sort of diamond or
ge-shaped flower found in the decorations of temples, but not
lly, I think, in caves.

s the same, with a well.

two or three are much ruined, a vein of soft red stone cropping
here.

below this row of caves is a large Hemad-pantî "*barao*" or reservoir
long the southern side of which is a row of little niches or shrines, some
d by images. This is surrounded by small temples and thadkis or ceno-
of which show a return to first principles in their resemblance to kist-
constructed of 3 or 4 upright slabs, with one laid over the top. Below
r is a small temple in a pit, half cave half building, consisting merely of a
hrine at each side, one of which contains the socket of a departed linga.
gain is a deep hollow or pit, formed by cutting away the rock at the head
, so as to leave a small level space, in the centre of which rises a struc-
e with spire. It has a very ancient appearance, probably contributed
remendous rainfall of these highlands, but is also remarkable for its
re is no mandap ; the shrine is under the tall spire, which is of the
" form, and the linga within is worshipped from any one of four
porches. Another shrine, containing the image of some goddess, is

half built, half hewn, in the south-east corner of the pit, and the western side is occupied by caves used as dharmsâlâs, two or three in number, as you like to count them; they are much mixed up together.

About 50 yards down the ravine is the best cave in the place, a great cistern about 40 feet square, the centre of which is occupied by a huge linga surrounded by four pillars (or the remains of them); something resembling in pattern those of the chief cave at Elephanta, but much more slender. The worshippers swim and wade round this, splashing it. There is a good *relievo* to the left, and a small chamber above the water.

The following conjectures upon the age and origin of these caves must be taken for what they are worth. Cave No. 2 is the oldest looking of the lot, and either is an actual Buddhist vihârâ, the work of some offshoot from the great monastic centre at Junnar (about 25 miles off by road), or else was hewn in times when the influence of Buddhist art was still strong, though the religion itself was on the wane. I incline to the latter belief. The small dharmsâlâ, No. 1, is probably contemporary with it; and the other caves in this range are shown, I think, to be later by their irregular form and inferior style. Nos. 8 and 9 must be the last, for their inferior position in the faulty rock would never have been taken up while the better sites of the more easterly caves remained unoccupied. The ornaments in No. 8, corresponding to those upon the structural temple below, seem to indicate that this small cave and the temple were contemporary, but it is possible that they are not integral. This, however, can hardly have been the case with the large figure of Ganpati in No. 2; which, being in high relief, is probably coeval with the cave, and fixes, I think, the religion of the excavator as Saiva.

My former notes upon these caves, though published in the *Antiquary* of January last, were written as long ago as July 1875; and although I noticed in them the peculiar ground-plan of the structural temple, I expressed no doubt of its having always been what it is now, a place of Saiva worship. I have, however, since then been able to compare with it the Indrasabha Cave at Elora, which is undoubtedly Jaina; and was struck by finding there a shrine of the same plan occupying exactly the same position as this in an excavated court, and containing "a square block bearing on each side a long-armed curly-headed Tirthânkara"—an arrangement so general with the Jainas that I have borrowed the words in inverted commas from a description of a Jaina column in South Kanara*. The Elora shrine is, indeed, monolithic and Dravidian; but as regards the first character it is, like the great Kailâsa, not a cave but a temple cut *in situ*, both interior and exterior, a form which necessarily implies the existence of structural models; and although the Harichandragarh Temple is northern, I shall show, further on, some reason for ascribing to the Jaina sect and 12th or 13th century a structural building in that style. Dr. Wilson dates the cave at Elora, A.D. 1234, on the faith of an original inscription†; Mr. Fergusson refers it to before A.D. 750 (*I. and E. Arch.* p. 262). Whichever be right, I am inclined to consider

* By Mr. Walhouse, late M.C.S., *Indian Antiquary*, Vol. V., p. 39.

† *J.B.B. R.A.S.*, January 1853. This inscription, however, is not on the Indrasabha cave-temple, but on the colossal image of Pars'vanâth on the other side of the hill.—J.B. Dr. Wilson inserted in his first Memoir on "Ancient Remains of Western India" an inaccurate description of the Harichandragarh caves and temples, and concluded that they were "probably Brahmanical" (*Ibid.*, January 1850).

this temple, and the two caves associated with it, as contemporary with the Indra-Sabha. They would not, however, necessarily be Jaina; for the linga is worshipped in a rock shrine of the same ground-plan at Elephanta and Elora. The upper range of caves must be generally older, and the linga cave, from its position, I should place last of all. If this be correct, it must have been one of the very last caves of any size or character excavated in India. There are some scratches of letters upon the outside of the temple enclosure and upon the front pillars of the dharmsâlâ cave attached to the temple, and of the linga cave; but they do not appear very ancient, and I was not able to stamp, copy, or decipher them for want of time.

The caves of Mahâkâlî are reported as two small cells. I have not seen them.

The caves of Wadhgaum Daryâ and Dhokes'wara are in the same range as Harichandragarh. The former are natural hollows under a cliff by a waterfall, spoiled by bad modern masonry. There are a few coarse sculptures on the rock and on detached stones, but no architectural interest attaches to the place; even modern Hinduism, however, has failed to destroy the wild beauty of the little glen.

The caves of Dhokes'wara are on the east side of one of two rugged hills rising from a stony plateau. The largest is 20 yards deep and 15 wide, the front open and supported by two massive square pillars and two pilasters; a little inside of these another similar row supports a great architrave running right across the temple; and within this, again, is the shrine, hollowed out of a rectangular block left standing from floor to roof, and surrounded by a dark passage.

The chief object of worship is a mean little linga in the central shrine: but there is another to the right of it (as you enter), faced by a large nandî carved *in situ* on the same side; and nearer the light, in a sort of chapel, is a four-armed figure grasping several weapons. One is a live cobra; another, perhaps, the *damru* or drum; the others indistinguishable. This figure is worshipped under the name of Kâl Bhairava. Of several cobras about him some seem to have been cut comparatively recently. Opposite him are eight ladies called Ashta Mâtra (one, has the head of a pig, varâhî,); accompanied by Bhringî and Ganpati. They appear in the Dhumar Lena and elsewhere at Elora, and in the chapel in the east wing of the great cave at Elephanta. Besides, there are giant dwarpâls, *Sîta* attended by elephants (on the central architrave), and a multitude of other figures—some cut *in situ*, others on detached or even imported stones, and evidently of various ages up to the present. The lesser cave is a triple cell; the inner part separated from the outer by a dwarf partition without gap or doorway. It is approached by a risky stair in the rock; south of the big cave, between them, is a large cistern full of good water. There is no inscription, except an unimportant one in modern Marâṭhi on a small *thaḍki* outside the big cave. I should be inclined to ascribe this cave to the latter part of the 8th century A.D.*

The funeral monuments show a pretty unbroken succession from an unknown, but very early, period to the present day, and are very numerous, occur-

* A ground-plan of this cave has been furnished to the Archæological Surveyor.

ring in almost every village. The oldest form, I think, is an upright slab carved on one face, which is generally divided into 3 or 4 compartments. The uppermost almost invariably represents the worship of the linga; the next below it generally the presentation of (I presume) the deceased to one sitting on a throne. This I take to represent his judgment by Yama. The lower compartments generally contain battle-pieces, in which chariots and even elephants sometimes appear. Not unfrequently the lowest compartment represents horned cattle standing over a prostrate man. One of this class outside the Nagar Gate of Kasbâ Pârner is said to record the end of a Râkshasa, who tried to steal kine and was slain by them. I supposed it to be the monument of a man accidentally killed by cattle, but found the subject commoner than such a fate can ever have been. This class of monuments occasionally bears in relief over the figured compartments the representation of a building apparently Dravidian in style, and may, therefore, be presumed to have continued in vogue until such structural buildings were common. In a few there is but one compartment; one such at Chincholî, Taluka Pârner, bears a fine nâga with his tail tied in a true-love knot.

In a few places there are square monolithic pillars carved similarly to the slabs. Neither of these forms are now commonly used, nor are they even attributed to the ancestors of existing families; but both are still commonly erected in Khandesh, where, however, the sculptures differ, the linga worship and judgment of Yama being there uncommon, while the representation of death by a tiger or snake is very frequent.* The general absence of these subjects in the monuments of the plain part of Ahmadnagar may be taken to indicate that this district has always been, as now, an open country little troubled with such vermin. Another form is a sort of truncated obelisk, or long pyramid surmounted by a globular finial. This I take to be more modern, as the finial, instead of following Dravidian forms, occasionally shows traces of Musalman influence; and in a few cases tradition ascribes monuments of this sort to the ancestors of the present inhabitants. Some even of these, however, must be very ancient, especially one which is held sacred at Talegaum Male, Taluka Kopargaum, as an image of Shanî (the planet Saturn).

A still later form, I think, is that resembling a kistvaen, already alluded to (*supra*. p. 2), but it has now to a great extent passed out of use, and the usual modern cenotaph is a "thadkî" or altar-like platform. This supports sometimes a stand for the sacred basil (tulsi-vrindâwan), sometimes "two poor feet" (padma). These feet, it is to be remarked, are not foot-prints, but always more or less in relief, sometimes enough so to represent pretty accurately the supporters of the deceased. Others again bear the linga, with or without the bull kneeling before it, or a small carving in relief of the deceased. These representations are sometimes uncovered, sometimes protected from rain by a little shrine or by a canopy (chattri) covering the whole monument. An instance of the latter is the thadkî of the famous Raghunâth Rao Bhât (Râghoba Dâdâ), the father of the last Peshwa, whose ashes lie at Hinganî, 3 miles up the Gangâ from Kopargaum. Another is at Brahmanwâdî in Ankole, on the spot where a daughter-in-law of the celebrated Bâpu Gokhle committed satî on hearing of her husband's death shortly after the battle of Koregaum. In this instance her *feet* are represented

* *Vide* my paper upon *Stone and Wooden Monuments* in Western Khandesh.—*Indian Antiquary*, Vol. II., p. 200 *et. seq.*

on the monument, contrary to the usual practice of commemorating satîs and strâgâs by a carving of a *hand* and arm. I know of no other exception to this rule anywhere, and only of two other satî monuments in these talukas, one at Supe on the Poona Road and one at Shirolî on the Kukrî, near Nighoj. Both are sufficiently old for the names of the martyrs to be clean forgotten, but I should not consider either to date from before the Musalman domination.

The scarcity of these monuments shows that the practice of satî can never have been common here. The Marâṭha custom of re-marriage by Mohtur or Pât is a sufficient safeguard against it in that caste, the strongest in the district; and their example would insensibly influence the rest, even those who do not re-marry.

Two other exceptional monuments of this class deserve record. They are rude obelisks about 7 feet high, in the pass known as Hanmant Naik's Bâri, between Sangamner and Pimpalgaum Dêpa, on the Poona-Nâsik Road. The larger is believed to cover the remains of Hanmant Naik himself, a Bhîḷ who is said to have fallen here in fight with the troops of one of the earlier Peshwas. The other is nameless; probably belongs to some other Bhîḷ Naik. Tombs of other Bhîḷs have been erected here at various periods since Hanmant Naik's death; and not only do this race hold the spot sacred and honour it by a yearly "square drink," but even Marâṭhas believe in the Naik's power to heal broken legs and arms if propitiated by an offering of a model of the broken limb in Bel wood. The same power is attributed to other departed worthies; I have seen similar offerings on many monuments both above and below ghât. Both have masonry plinths.

The indications of date and style are so vague, and my own experience so limited, that I find it impossible to divide the ancient structural Hindu and Jaina remains into Mr. Burgess's 4th, 5th, and 6th classes, with any degree of confidence, and shall, therefore, take them all together, noting at the end my conjectures as to their dates. They are, however, divisible into temples and "*baraos*," that is, great wells or reservoirs; and the temples may be divided unmistakeably into two classes, in one of which the maṇḍap roof consists of nine small domes supported on the walls and on four large central pillars. This is not to be confounded with the structure of the famous temple of Ambarnâth in the Kalyân Taluka of Ṭhâṇâ, where the roofs surrounding the central dome rather "lean to" on it, presenting somewhat the section of a tea-cup inside a slop-bowl, both inverted. In the Ahmadnagar temples of this class each dome is distinct and perfect in itself.

In the second class of temples there is but one dome, springing direct from the walls. I think I am justified in assuming that the former is the more ancient style of the two.

The oldest-looking temple which remains in anything like its original form is one of Mahâdeva Tryaṃbakes'wara, or Sangames'wara, at the junction of two small nalas by the usual camping-place west of Kasbâ Pârner. The ground-plan is the normal double-broken diamond or square; not very much facetted, there being only three superior re-entering angles on the front sides of the maṇḍap and one lesser similar angle near the front porch. There have been three porches, as usual. All of them are now in ruins, the front one least so. Its door strongly resembles the inner door of Temple No. II, Belgaum, but has not the

pierced flanking panels. The pillars are more in the style of No. I, Belgaum.* Four large pillars, with the help of the walls and surviving pilasters, support the roof, composed of 9 small rough domes. This would appear to have been the original plan; but the whole roof has been destroyed, (tradition says, by the first Musalmen invaders,) and restored from a height of about 9 feet above the ground. This is shown by the use of mortar in the restored portion and by the inverted position of some of its decorations. The lower, or ancient, part is of dry stonework in receding embedded courses of very large blocks, and the linga enshrined in a deep pit.

The whole exterior is covered with a decoration derived, I think, from Buddhist forms, and representing, in low relief, sometimes an arch, sometimes a dome (the chaitya and dahgop). This is observable also in a large "*barao*" now attached to a modern mosque east of the town of Pârner (which has probably usurped the site of a temple), and in the remains of a small temple between the town and river at Palshî in the same taluka. I have since observed it on many ruins in Kaládgi, especially in the tank at Almela. The roof has been destroyed, but a few fragments of cornice seem to indicate that it was Dravidian in style; it is certain that this sort of roof was at some period prevalent in the neighbourhood, from its frequent representation on monumental stones and the niches of wells; *e.g.*, in that of Malai Devî at Nighoj, 10 miles S.-W. of Pârner. The pillars of this temple closely resemble the two shown in the front of the temple figured in Plate I. of Mr. Burgess's Report for 1874.

The nandî in front of the principal entrance now rests at the bottom of a pit lined with modern (*i.e.*, stone and mortar) masonry, and partly covered by a rough dome constructed of the debris of the porch, and, perhaps, of a destroyed pavilion. On this rests a stone representing apparently an inverted bunch of grapes, which the people call a linga, but do not worship. I suspect it to have been a finial of the pavilion or of one of the porches. A photograph taken for me by Mr. Narsu Hari, of Ahmadnagar, represents the front of the mandap.

Pârner must have contained many other temples besides this one, as the town is full of fragments. Several slender pillars of a broken square section have been built into a small modern temple in the middle of the place, which is, however, chiefly now admired as possessing a relief, in moulded clay coloured and gilt, of Chandikâ Devî in strife with the buffalo demon, the work of a local artist, a patel of the village of Renawadî. Under a pipal tree before this temple are several fragments of sculpture, among which are a huge gargoyle in the form of a monster's head; and a great stone rânjana or vase, the superior and inferior portions of which have been hewn separately and afterwards fitted together. It is of the still popular form of an egg truncated at both ends, and is 4½ feet both in height and in external diameter. It is very rough; its simple ornamentation does not correspond with that of any of the other remains; and it might have been made at any period by the stone-cutters who hew out oil-presses.

On the other hand, I have not known of any such vessel being so made in my own experience; but the lower half of one exactly similar lies among the ruins of a long-deserted temple, apparently not later in date than the 13th century, which lies on the left of the Kânhûr Road, 4 miles from Pârner. The upper

* *Vide* Archæological Report for Western India, 1874, Plates II, V.

half of another appears in the foreground of Plate IX. of Mr. Burgess's Report for 1874, representing a very ancient temple at Konûr in the Belgaum District.

The only information available about the Pârner vase, which is not now put to any use, is, that it was discovered in a Brahman's stackyard east of the town and removed to its present position by a former Mámledár of Pârner.

Another temple of the 9-domed class is that of Siddhes'war at Kasbâ Ankole in the taluka of the same name. It has been described by Dr. Wilson (from Dr. Gibson's notes) in his memoir above quoted (p. 3, note), and was by him conjectured to be Buddhist, and coeval with the caves. At present it is devoted to the worship of the linga; but from the sculptures I should think that it had originally been a temple of Vishnu; the more so, as the linga shrine is not a pit but on the general floor level. The images over the door lintels of the shrine, which might guide us in this matter, are unfortunately defaced beyond recognition, and the front porch has been restored in a bastard Saracenic style, within living memory. A pillar belonging to it, with a long Sanskrit inscription, was thrown down at this time, and so ill-used that it is now barely traceable, and quite beyond the power of transcription or estampage. I had it removed to the kutcherry, in the hope of a stray scholar passing that way. Dr. Bhau Daji, as usual, had a copy taken when the pillar had suffered less; and this, if attainable, may throw some light on the subject. The roof of this temple is entirely gone, and replaced by a chunam pie in the usual style of Hindu restorations. The plinth and half the walls remain buried in the silt of the Prawarâ, under which the whole building is said to have been buried till accidentally discovered by a ploughman about 100 years ago. What is visible, however, is exceedingly rich; and when complete I should think that it must have closely resembled the temple at Udaipur in Bhopal, figured by Mr. Fergusson (*Ind. and East. Architecture*, p. 257). It has, however, one peculiar feature: a small domed porch opening into the shrine from behind, such as occurs in some Chalukyan temples. Certainly it is not earlier than the 11th century, and cannot have been coeval with any cave, according to the chronology received since the publication of the Bâdâmi inscription of Mangalis'a. It should, however, be remembered that Dr. Wilson believed the excavation of caves to have gone on up nearly to the Musalman conquest of the Dekhan. This event must have preceded the submergence of our temple in the mud; for some of the sculptures have passed under the iconoclast's hammer. Whatever divinity occupied the shrine, fell under the same visitation; for the present linga is admittedly a part of the restoration.

Several other temples are reported in the Ankole Taluka. That associated with the caves of Harichandragarh I have noticed in that connection, and I have not myself seen anything else but foundations and fragments. Among these the debris of a temple of Nârâyaṇes'war, at Kothul-Mukunji on the Mulâ, merit notice for the beauty of some of the sculpture. Another temple in the same place has been restored from the foundation, and is the only blot upon a beautiful river-scene, of which doubtless in its original form it was a principal ornament.

At Kasre, Taluka Kopargaum, there is an ugly mean temple of Bhairava beside a nala. It has "Hemadpanti" foundations, probably one of the oldest pieces of *built* stone-work in the district, as the ground-plan, a rectangular

mandap with a shrine forming a very slightly broken square, is exceedingly archaic. Half-plan (the foundation being symmetrical) has been furnished to the Archæological Surveyor.

There are also in Kopargaum two temples of my second class, having mandaps composed in each of a single dome springing from the walls, and both of great beauty and in fair preservation. The first is at Kokamthân, 4 miles down the Godavery from Kopargaum. It is of the normal double—diamond ground—plan, most intricately facetted and elaborately ornamented. The spire over the shrine is of brick and mortar, evidently a restoration; but upon comparison with the rest of the building, which is, of course, of dry stone, it seems likely that it was an intelligent one, agreeing very closely with the little ornamental buttresses outside the shrine, as these (we may safely calculate) did with the original stone *sikrâ*. It is certainly very old; the bricks are such as are never made now in the Dekhan.

The main beauty of the building is the dome of the mandap, which closely resembles that of Temple No. II. in the fort at Belgaum, figured in the Archæological Report for Western India, 1874. Writing from memory, I think the diameter is 19 feet. Though this is astylar, two porches, occupying the angle of the mandap opposite the shrine, and that to the west of it, have domes supported on pillars, but decorated internally with the same wealth of carving. The fourth angle is occupied by a square transept apparently not integral to the building, but very curious. It is composed of rectangular panels of stone carved in patterns I have never seen elsewhere. The likest thing I know to them is the geometric pattern on the great tope at Sarnâth near Benares, figured by Mr. Fergusson.*

This shrine is now occupied by a goddess, who has either no name, or one which her votaries are afraid to pronounce, but who is still more remarkable for her power to cure the itch. The main shrine is occupied by the linga, which I think to be an intruder, for reasons which I shall show hereafter. There have apparently been several smaller temples within the court, of which the wall is still traceable, but they were destroyed by the great flood of 1872.

At Kumbhâri, about as far up-stream from Kopargaum as Kokamthân is down the river, and upon the same (the right) bank, is a temple possessing a mandap of the same class, as beautiful, and a little larger, being, as well as I can remember, 21 feet in diameter. The ground-plan is the same; and here also two pillared porches have domes which are miniatures of that of the astylar mandap. The temple, however, is much more plain and massive externally than that of Kokamthân; and the transept, which here occupies the western corner of the mandap, is in this case undoubtedly integral. It at present contains the linga. The main shrine holds an âsana or throne, an ornamental figure on which is worshipped as Lakshmi. A number of niches around the exterior evidently once held figures which have disappeared, as has the roof, though enough cornices remain to impress me with the idea that it was of a modified Dravidian form, a style which was certainly well known here about the time these temples were built, as it appears on the niches of a "*barao*" at Ranjangaon Deshmukhachê, 10 miles off, the other ornamentation of which is the same as that of these temples.

* History of Indian and Eastern Architecture, page 68.

I think that I cannot be very far wrong in ascribing both temples and the "*barao*" to the latter end of the 12th or beginning of the 13th century—a little later, perhaps, than the temple at Ankole, and certainly than that at Pârner and the foundation at Kasre. At the time I first described them (*I. Ant.* January 1875) I did not like to hazard a strong opinion as to the faith of the architects; but I have now no doubt that they were Jainas, upon the following evidence, which I have since been able to test, viz:—(1) The occurrence in the Kumbhâri temple of a Jaina âsana. (2) The presence of a figure which I am now sure of as a Jina upon lintels at Kokamthân, and of sitting ascetic figures among the ornaments outside the temple. If they were figures of S'iva as Mahâyogi, or of Vishṇu, there would be other S'aiva or Vaishṇava figures not far off, which there are not. (3) The resemblance of some brackets in the Kokamthân shrine to those in a shrine of (I think) Rishâbhnâth at Elora. (4) Some of the lintel figures at Kumbhâri are hewn out; others are Gaṇapatis, but look as if they had been "strangely metamorphosed." (5) The shrines level with the rest of the temple. (6) The association of undoubted Jaina images with similar remains at Lassûr in the Nizam's territory; and (7) the Jaina character of the domed mandaps; though I do not attach so much importance to this, since at Lonâḍ, in the North Konkan, I found a similar astylar dome associated with a depressed linga shrine which may have been integral.

As I have mentioned Lassûr, though it does not come within the local scope of this paper, I may add that it is a small market town lying on the right bank of the Shivna River, about 16 miles south-west of Elora. Opposite the town, tradition says, was a temple of a thousand pillars destroyed by the earliest Musalman invaders. I would not take such a legend *au pied de la lettre* here, as one might farther south; for there is, I think, no evidence that the Dravidians ever brought that feature of their architecture so far north. But that there must have been a great temple or group of temples on this spot, is proved by the pillars, cornices, lintels, and fragments of every sort which have been used up in the now ruined Muhammadan fort, in mosques, gateways, and private buildings. The only fragment of a roof which remains *in situ* is, curiously enough, in the very centre of the fort, and now holds a dirty *grâm dewata*. I found no Hindu inscriptions, but several small figures of tirthânkaras.

I have now got as far as my memory and memoranda will carry me, and have left much untouched for future inquirers. Almost every village in the four talukas of which these rough notes treat, has remains; some probably as perfect as those I have described, others mere fragments, but still worthy of study; and if plague, pestilence, and famine would leave me any leisure, a comparison of the remains in Nagar with those which are even more plentiful in the district where I write (Kaládgi), would be well worth making; the more so as the latter are illuminated by numerous inscriptions, the dearth of which constitutes a great difficulty in the Northern Dekhan. And I have no reason to suppose that the eastern talukas of Ahmadnagar are any poorer, except in caves, than those of which I had the good fortune to be in charge and which I shall long regret.

W. F. SINCLAIR.

Additional Note on the Antiquities of Parner.

There is an old temple of (Mahádev) Nâgnâth in the town of Pârner, a little way off in the east of the Nagar Gate of the town. In the compound of this temple there is a large *barao* or well containing a stone inscribed in Sanskrit. A photograph of this inscription has been taken for me by Mr. Narsu Hari, of Nagar, but I have not yet been able to decipher it. I have, however, deciphered the letters of the inscription which give its date. The date given is पंचदशाधिक दशशतं, that is Shak 1015, or 1093 A.D. The current Shak year is 1799, and the year A.D. is 1877, so that the well is now 784 years old. This fact leads to conjecture that the temple of Nâgnâth, to which the well is attached, must be as old as the well itself, or a few years older than that. Wells attached to temples, houses, &c., are generally built after their main buildings are finished. This well seems to be intended for the use of the public, as well as for watering a little garden (of which there is a site now) for flowers required for the worship of the god. It has steps on two sides and remains on the top of the chunam work made for the मोट or bucket to draw water from.

The above date will help the inquirers of antiquity in determining the age of the buildings of similar construction and that of the Sanskrit inscriptions of similar character.

SHRI KRISHNA SHASTRI TALEKAR.

MEMORANDUM

To the "Provisional Lists of Remains in the Bombay Presidency" (No. 4 of the issues of the *Archæological Survey*) circulated by Government, 18th January 1876, was attached a letter to the Chief Secretary, pointing out that, in order to carry out the instructions of the Government of India, there referred to, it was "necessary to obtain full statistics of the architectural and historical monuments in the different districts of the country to be afterwards classified under several heads, such as the following :—

'(*a*) Those which should be kept up in permanent repair by Government.

(*b*) Those the further decay of which should be arrested by the eradication of trees and the exclusion of water from the wells, but which would need only occasional subsequent attention from Government; and, finally,—

(*c*) Those of which, either from their advanced stage of decay or comparative unimportance, it is impossible or unnecessary to undertake the preservation, but of which it is desirable that a record be obtained before their destruction is completed.' "

Numbers of returns have since been sent in, but in many cases the original lists have been either literally followed and only a few additional particulars added respecting the items in the lists, or they have been almost overlooked and new lists framed. In some instances, however, the latter are exceedingly creditable ones. The preceding *Notes*, by W. F. Sinclair, Esq., C.S., were among the first submitted and are the fullest in details.

It may, perhaps, be useful to direct attention again to the following information and instructions issued 18th December 1875 :—

1. It frequently happens that there are more places than one in a district of the same or very similar names, or, the village being noways remarkable except for some fine well or temple, is not marked in the usual maps, or is entered under a name so disguised as not to be easily recognized, and the want of information as to the *exact* locality of the place intended thus frequently becomes perplexing. In every case, except that of well-known towns, the position should be carefully indicated by *distance* and *direction* from, at least, one chief town in the tâluka.

2. The correct spelling of the same as given by Brahmans of the place should be given in Balbodh or Devanâgari characters, with its derivation or origin when known. Where a place has more than one name, both should be given ; and local Brahmans should be asked whether it is mentioned under any Sanskrit name, where, and what that name is.

3. Local legends as to the origin of villages and temples should be collected.

4. In the case of the sites of ancient cities, of which there are several in Gujarat and Kâṭhiâwâr, their former extent as indicated by mounds, remains of walls, gates, &c., or by tradition, should be stated, and the history, written or traditional, should be secured.

5. The buildings of Western India may be classified under the following heads :—

1. Buddhist Remains.
2. Brahmanical and Jain Cave Temples.
3. Rude and Sculptured Monuments, &c.
4. Temples, &c., in the Dravidian or Southern Style.
5. „ in the Châlukya, Rájput, or Northern Style.
6. Mediæval Remains.
7. Modern Hindu do.
8. Musalman do.

And in describing buildings, whether standing or in ruins, the nature and colour of the materials employed, whether granite, marble, sandstone, brick, &c., should be mentioned, as well as the form and size of each building, with any special peculiarities it may present, either of style or of ornamentation.

6. The earliest architectural remains are those of the Buddhists, ranging from about 250 B.C. to the 7th or 8th century A.D., chiefly in the form of rock-cut temples and monasteries. Those at Ajanṭâ, Elorâ, Kârla, Kaṇherî, Junâgaḍh, and a few other places, are well known; but there are others scarcely, if at all, known, specially along the borders and in the interior of H. H. the Nizam's Territory and among the ghâts. All those known to local officers should be noted.

7. The *dahgobas*—large cylindrical structures, with a domed top surmounted by a capital—and the arched roofs of the *chaitya* or temple-caves are characteristic marks of Buddhist caves : so also is the prevalence of the Chaitya window, or horse-shoe-shaped arch, as an ornament, though in a modified form this is also found in early Brahmanical buildings and caves. The vihârâs or monasteries have usually cells round them, often with stone benches or beds inside. The style and subjects of sculpture, where there is any, will also generally indicate whether a cave is Buddhist or Brahmanical, and it should be so described.

In Sindh there are, at least, two Buddhist *topes*, huge dahgobas, usually of brick ; and there are possibly a few ruined temples in the northern zillâhs of the Presidency that may have been Buddhist : all such remains should be carefully inquired for and reported on.

8. *Caves.*—Jaina caves are sometimes so like the later Buddhist caves at Ajanṭâ that they are difficult to distinguish by those not versed in their peculiarities. Those at Dhârâsiñva are of this character ; generally the nudity of the images, their snakes, and ringlets at once mark them.

9. Brahmanical caves are not so numerous as the Buddhist ones, but they are quite as interesting, and search might bring more of them to light. They range probably from the 5th to the 8th century A.D. Instances of S'aiva caves are to be seen at Elephanta and Joges'wari near Bombay, at Elorâ and at Aihole and Bâdâmi in Kaládgi, and two fine Vaishṇava ones at the last-named place. Brahmanical caves, so far as yet known, consist of halls with a single cell or shrine, and occasionally, as at Elephanta, with one or two small cells for utensils, &c., but without rooms for monks along their sides. The sect to which a cave belonged is determined by the sculptures : the Linga, Gaṇpati, S'iva, Bhairava,

Arddhanari, Râvaṇa, Bhringi, Pârvati, Mahîsâsuri, &c, figuring prominently in Śaiva, and Vishṇu, Varâha, Nṛisiṁha, Virabhadra, Garuḍa, &c., in Vaishnava caves.

10. *Monuments.*—In Belgaum, Kaládgi, and elsewhere there are scattered groups of *dolmens*, formed of large rough slabs set on edge with a huge capstone laid over them: there are, perhaps, also to be found barrows or mounds, as in Shorapur, marking ancient places of sepulture. So little is known of them from competent investigators, that it is desirable to know more about their numbers and distribution over the country; of the local traditions respecting their origin; of the different names, such as Kodi Kols, &c., by which they are known; and that those that have escaped destruction at the hands of vulgar curiosity, or the hammers of Wadâris, should be carefully protected. Similar remains should be looked for in all districts. One dolmen was recently discovered in Northern Gujarat.

11. Upright monumental stones or *menhirs* are less common than the table-stone or dolmen, but instances of their existence should be noted.

12. Pâliyas and satî stones in Gujarat and Kachh and the pâdukas or foot-prints of Sadhus are too numerous to register; but there are many varieties of each, and instances of the oldest and finest in each class should be noted. On the older pâliyas, too, are sculptured the style of dress and warlike accoutrements of olden times—chain armour, horses in mail, bows and arrows, swords of various sorts, shields, javelins, &c., and not unfrequently the names of reigning princes, &c., with dates. Copies of some of these would be very useful. For example, if the pâliya of Lâkhâ Phulâni exists at Adkoṭ and can be read, the date and era on it would settle an important point in the chronology of Kachh and Gujarat. Such as are likely to be of interest should be noted.

13. *Styles.*—The Dravidian style of Hindu architecture prevails chiefly in the southern districts of the Presidency and of the Haidarabad territory, and is characterized by its massiveness in walls, pillars, &c.; the principal architectural lines in the roofs and spires are horizontal, making the latter resemble storeyed pyramids; and the vertical breaks in the wall line are of but slight projection, sometimes set off with slender pilasters with or without sculptures between. In the earlier remains of this style the pillars are generally very thick and square or octagon, with heavy bracket capitals; in the latter they are sometimes round, and generally remarkable for the number of horizontal members on the shafts and bases; the capitals (except the abaci) are circular with bracket sur-capitals. The remains in this style belong to the period between the 5th and early part of the 13th century. As examples of it may be mentioned the Kailâs temple at Elorâ, the seven pagodas near Madras, and all the temples in the first report of the *Archæological Survey of Western India*—only one at Paṭṭadkal, represented in Plate XLVI., has a spire in the Châlukya style.

14. The Châlukya style ranges from the 9th to the middle of the 14th century, and is characterized generally by more elaborateness of ornament, by balconies and roofings supported by richly-carved brackets, by the outer faces of the walls of shrines being broken up into a series of projecting corners with equal faces, and by pillars square in section with a projecting face on each side, or like a square pillar with a slightly narrower but very thin pilaster added to each side. These latter, however, while the typical section was retained, were liable to great modification from the great amount of sculpture often lavished on them. The

spires are proportionately loftier than those of the southern style, with a couple or more of successive projections on each side: the faces and lines of projection are vertical at first, but higher up they fall inwards with a gentle curve towards the summit, which is crowned by a *kalas* or finial varying in form and size with the locality and age of the building. The walls are often elaborately carved with belts of figures, and the stones are carefully fitted and clamped inside, but without mortar. Some of the finest examples of this style are to be found in the gates at Jhinjuwâḍâ, the gates and Hirâ Temple at Dabhoi, the temple at Mudhera, and Rudra Mâla at Siddhpur in Gujarat, and in the Jaina Temples at Mount Abu, in the small temple at Amarnâth near Kâlyâṇ, and in some shrines at Paṭṭadkal and Aihoḷe in Kaládgi.

15. To these two seems to have succeeded what may be called the *mediæval* style, combining some of the features of each, and covering the period from about 1150 to 1600 A.D. To it belong most of the Jain temples and the later Hindu temples in Gujarat, and those temples usually described as "Hemâḍpanti" in Khandesh, Berar, and the Haidarabad territory, dating from about the 12th to the middle of the 14th century. These temples and the *bauris* or wells and reservoirs of the same style and age have been very imperfectly examined; and as they often present features of considerable interest, all such examples, both of temples and reservoirs, should be carefully noted.

16. In the modern Hindu styles from the 17th century there is considerable variety; the Muhammadan curved arch is often introduced; forms derived from the Dravidian have travelled northwards, and plaster and mortar take the place of sculpture and careful jointing. In some cases, more frequently in civil than sacred edifices, however, very beautiful wood-carving is introduced, such as is to be seen in many parts of Gujarat: the best examples of this might be noted.

17. The ceilings and domes of Hindu and Jain temples are sometimes of singular excellence of execution. The finer examples of these should be noted, stating their size, material, and nature of the design.

18. In all temples the sculptures over the entrance and shrine door should be remarked, as they indicate better than anything else by or for what sect the temple was originally built. Thus, if Gaṇpati is on the lintel, it may be concluded that the temple was a S'aiva one; nine figures (the *nau graha*) in a line, the eight being a large face only, indicates a Saurya temple, or one dedicated to the worship of the Sun; a winged figure (Garuḍa) marks a Vaishṇava one; and a sitting figure (Jina) with the legs turned up in front and the hands resting in the lap, a Jaina shrine. In some instances where S'aiva sects have appropriated Jaina shrines, the Jina has been metamorphosed into a Gaṇpati. Where no change in the dedication of the temple has taken place, the figure in the shrine will confirm the above. Sûrya, however, may easily be mistaken for Vishnu, the images being nearly alike, only Sûrya holds in one or both of his hands a large sun-flower; sometimes he is represented in a chariot drawn by seven horses.

19. On the styles of the Muhammadan buildings in the Presidency and neighbouring States, little need be said; the cusped arch and the dome are their common characteristics, but the style of the Ahmadabad and that of the Bijápur buildings present points of marked difference. A description should be given of the more notable Muhammadan buildings at such places as they exist, with notes of the form, size, and any special peculiarities, whether of style or ornamentation.

20. Perforated stone-work occurs in old Hindu buildings; but specimens remarkable for the variety of beautiful design are chiefly to be found in the Muhammadan works of the 15th and following centuries at Ahmadabad and Aurangabad, and, doubtless, in other scattered localities where Muhammadans of wealth have at any time been settled. Instances of this nature should be recorded.

21. *Drawings.*—As required by Government, wherever means exist for preparing such, detailed plans and sections of typical or important buildings should be made. The scale of such drawings should not be too small to enter every detail: where these are numerous and small, a scale of 1 inch to 4 or 5 feet will generally be sufficient; but in plain buildings no smaller scale than an inch to 8 or 10 feet ought to be used; while for details of mouldings and sculpture 1 inch to 10 inches will be found convenient.

22. *Inscriptions.*—In the case of all remains, nothing is of more importance than *inscriptions*, especially such as are coeval with the work on which they are found. So much information respecting the ancient history of India has already been made out from inscriptions picked up at random or copied from structural remains, that no opportunity should be missed of recording the existence of such, and, as far as possible, of securing their contents. Where, from the abrasion of the stone, the character of the alphabet, or the language, an inscription cannot be made out on the spot, it often happens that the date in figures, with the preceding word "S'ake" or "Samvat" indicating the era, may be easily read.

23. Of all inscriptions, however, it is very desirable to have accurate copies. Where they are carved on smooth stone, marble, or other polished surface, they can be copied most expeditiously by rubbings made with 'heel-ball' on good printing (not writing) paper. When the surface is not polished, and the letters pretty large and well incised, impressions may easily be taken with country-made paper soaked in water, spread evenly over the inscriptions, and then beat carefully into the letters with a hard brush: a second and third sheet is similarly beaten down on the first, and the whole removed when quite dry. In other cases photography or tracing cloth may be used with more or less success.

24. In some instances Brahmans or others have old copper-plate inscriptions which they will not part with; these should in every case be inquired after and their existence recorded. Where practicable, rubbings, impressions, photographs or other accurate copies should be obtained.

25. In the Canarese districts where S'ilásâsanams or inscriptions on stones are most numerous, it seems exceedingly desirable that the Mámlatdárs should be required to give complete lists of all within their respective districts, stating the exact locality and number of lines on each.

26. At Valabhi, where, on an average, from 20 to 30 plates a year have been discovered of late, besides many other antiquities, buildings, &c., it is most desirable that some arrangement should be made whereby the discoveries should not fall into private hands, but be made available for elucidating the antiquities of the province by being secured either for the Lang Institute at Rájkot or for the Archæological Survey, by which they will ultimately be deposited in the Bombay Asiatic Society or India Office.

J. BURGESS,
Archæological Surveyor and Reporter.

LISTS OF REMAINS.

I.—List of Remains in the Ahmadnagar Zilla.

The information respecting these remains is defective, but supplemented for four of the eleven tâlukas by the preceding *Notes* by Mr. Sinclair.

1. Ahmadnagar—Fort of Nagar; Alamgir's Dargah, A.D. 1707; and tombs of the Nizam Shahi Kings. Faryabagh and Bhishtî Bagh palaces and mosque in the latter, and Damrî Masjid.
2. Mehekri, 6 or 7 miles east of Ahmadnagar—Salabat Khan's tomb, commonly called Chand Bîbî's Mahâl,—an octagonal dome surrounded by a three-storied veranda. It is 100 feet high, and about the same in maximum diameter; now used as a military sanitarium.
3. Párnér—Sangames'war temple built of very large stones; and a bauri near the masjid, south of the Nagar Gate.—These deserve attention.
4. Palshi-Mandwe, Párnér—Two fine modern temples.
5. Dhoke, near Tâklî, Parner—Dhokes'var cave, a large S'aiva hall and triple cells. Has been surveyed.
6. Vadgáon Daryá, Párnér—Temple of Dharyábái on the south. Natural caves modified, but of no architectural interest (*ante* page 4).
7. Ditan, S'rîgundi—Temple of Nimráj Báwá, Jâtrá on S'ivrátra day.
8. Sidhtek, Kharjat—A temple of Ganpatí.
9. Kharda, Jamkhed—A strong fort now out of repair.
10. Deva Dáwtuné, Jamkhed—A temple of Khandobá.
11. Puntâmbê, Kopargáon—Temples of Kâs'ivishves'war, Jagadambá, Chángdeva (a famous saint who is said to have had 1,400 disciples; the temple is said to belong to about 1650 A. D.). Bâlâji, Kâlbhairava, Râmachandra, Keshavrâja, Gopal-Krishna, Vithal Anapurná, Badrakális'ankar, Trimbakés'war, Rames'war, Mahárudra S'ankar, Ahilyábái's Ghát, and Shivram Dumali's Ghát.—All recent.
12. Kopargáon—The temples of Shukyes'war and Kachés'war were repaired by the Peshwa Government; the temple of Vishnu was built by one of the Peshwas. (See *ante* p. 9).
13. Kokamthân, about 5 miles from Kopargáon—A curious temple of S'iva after the Hemádpanti style, with fine ceiling,—deserving examination.
14. Kumbhâri, Kopargáon—A temple after the Hemádpánti style, with fine ceiling,—deserves examination. Both 13 and 14 probably originally Jaina and of 13th century (*Ind. Ant.*, Vol. IV., page 6.)
15. Kasre, Kopargáon—The foundations and lower wall of the temple of Kal Bhairawa are Hemádpanti on a very archaic ground-plan.
16. Ránjangáon, Kopárgáon—A tank with rampant *grâsdas* on the gokhlês.

17. Ankolá—Temples of S'rigangádharés'war Mahádeva, Siddhés'war Mahádeva. One temple, Siddheshwar's, is *very old*, curious, and much filled up with earth: it is in the form of a cross, elaborately wrought (*J. B. B. R. A. S.*, III., ii., 85 ; and *I. Ant.*, Vol. IV., page 9, and preceding *Notes*, p. 8). Sri Gaṅgadhar's is a handsome modern temple.

18. Kothûlmukunji, Ankolá—Doorway of "Hemádpanti temple" of Nârâyaṇes'wara; and foundation of a Hemaḍpanti temple on which is built that of Kotes'wara.

19. Tirde, Ankolá—Stable for elephants in ruins, in the hill-fort.

20. Tahakári, Ankolá—A temple of Deví, after the Hemádpanti style, now in a ruinous state.

21. Ekdare, Ankolá—Two caves on Mahákáli Hill. (?)

22. Ratanwádi, Ankola—The river Prawara takes its rise from a small architectural work. A temple of Annutes'war Mahádeva after the Hemádpanti style, now in a ruinous state.

23. Harichandragarh, Mouje Pânchanái, Ankolá—Cave temples in the hill-fort sacred to Kedárés'war Mahádeva, Harichandra, and Gaṇpatí; also at Kushávart or liṅga cave in a ruinous state. (See Mr. Sinclair's *Noteso ante*).

24. Mírí, Sheogaon—Another very old temple. (*J. B. B. R. A. S.*, III., ii., p. 87).

25. Gotan, Newasi—A very ancient temple. (*Ib.*)

26. Tokâ, Newasa, on the Godâvari near Peiṭhan (*Ib.*, 69). Has ancient remains. Information wanted.

II.—Remains in the Na'sik Zilla.

1. Nâṅdûr, Niphar, at the junction of the Kaḍvâ and Godâvarî—Temple of Madhyamês'var Mahâdeva on a small rocky islet; said to have been built about 200 years ago; and about 100 feet high.

2. Kolarê—A temple of Mahâdeva and a dharmas'âla.

3. S'iravâḍî, Niphar—Temple of Lakshmî Nârâyaṇa, built about 100 years ago, and consisting of a verandah, Sabhâmaṇḍap and Garbhârâ.

4. Châṇḍoḍ, Châṇḍoḍ—(*a*) A temple of Reṇukâ Devî, three quarters of a mile north-east from the town, cut in the rocky side of the Râhud-bâri and about 100 feet above the level of the town. Flights of built steps lead up to the Sabhâmaṇḍap attached to the excavation. The idol, which is rock-cut, is about 5 feet high. It is supposed to be about 300 years old: the steps and Sabhâmaṇḍap, however, were made by Ahilyâbaî Holkar, who is said also to have constructed the tank called Reṇukâ Tîrtha. (*b*) On the west side of the Châṇḍoḍ hill-fort, to the east of the town, is a rock-cut temple in the form of a deep apse 30 feet wide by 21 feet deep, with Jaina sculptures in it, but now dedicated to Kâlikâ Devî. (*c*) The Bâdshâhi mosque built by Firuz Khân Bâdshâh, with a Persian inscription that should be accurately copied.

5. Indraiwâḍi Hill, 5 miles west of Chândoḍ—a fort of "the Gauli Râj," with caves and some sculptures in the side of the hill, and a Persian inscription below the foot of the steps leading up the rock.

6. Ankai and Tankai, Yeolâ, 6 miles from Manmâḍ railway station—Two hill-forts, and 7 or 8 caves; the largest 37 feet by 24 and 9 feet high.

7. S'innar, 18 miles south-east from Nâsik—(*a*) The temple of Gondes'var or Govindes'var, of which the outer enclosing wall, about 200 feet square, is in ruins, is a *S'ivapañchâyatan* or group of five temples, the central and largest dedicated to S'iva, with a shrine for nandî facing it on the east side. The temples of Sûrya or the sun, and Mahâs'aktî or Devî, occupy respectively the south-east and south-west corners of the square and face each other; those of Vishṇu or Nârâyaṇ and Gaṇapati are placed at the north-east and north-west corners. This temple is said to be 600 years old, is attributed to a Gauḷi Râja called S'ingani Râjput and his son Govind, and is known as a Hemâḍpanti temple, is richly covered with sculpture.

(*b*) The temple of Ahes'var is on the north-west of the town. It is said to have been built about 1450 A.D. It had originally a Sabhámaṇḍap, but it has been much ruined: it is said to have been Jaina, and is in the Hemâḍpanti style.

8. Bhozapur, 10 miles south of S'innar—Temple of Khandoba cut in the rock in the hill-fort.

9. Nâsik—(*a*) Temple of Srî Râm Panchâvatî, built in 1782 by Rangarâo Oḍhêkar, a Jahagîrdâr—A fine stone temple in a court with a Nagârkhânâ over the entrance. (*b*) Temple of Râmes'var Mahâdeva in Panchâvati, built about 1754 by Nâros'aṅkar Râjebahâdar, a noted chief under the Pes'va Bâḷâji Bâjirâo (1740—1762). (*c*) Temple of Sundar Nârâyaṇ, on the Nâsik bank of the Godâvarî, opposite the Râmakuṇḍa or Astivilaya Tîrtha: it is dedicated to Lakshmi Nârâyaṇ. It enjoys a large inâm managed by its pujarîs; date of erection uncertain (1748 ?). (*d*) Temple of Kapâles'var in Panchâvalî—said to be the oldest in Nâsik (*J. B. B. R. A. S.*, III., ii., 87). (*e*) The Sîtâ Gumphá or Cave of Sîtâ. (*f*) The temple of Venḳates'h, about 180 feet long over all, by 50 or 60 broad, enjoys a jahagîr worth Rs. 20,000. (*g*) The temple of Gorâ Râma, built by Ahilyâbaî, close to the river. (*h*) Temple of Murlidhar, the idol being an exact copy of that of Kunia Murlidhar at Poona. (*i*) Temple of Bhadrakâlî. (*k*) Bhatjibâwâ's maṭh, built by an ancestor of the Vinchurkar. (*l*) Palaces of the Peshwa and of Naros'ankar. There are also other temples, ghâṭs, &c., and about all much more detailed and accurate information is required as to history and endowments.

10. Pându Sena or Tris'îrsha, 5 miles south from Nâsik—A well-known series of Bauddha caves, with many inscriptions, some of which as well as the caves generally, have been much damaged by ascetics living in them (*Tr. Bom. Lit. S.*, III., 526; *J. B. B. R. A. S.*, III., ii., 65; IV., 467; V., 35, 382; VII., 37; Bird, *Hist. Res.*, 61; *Trans. Or. Cong.* 1874, 306). Surveyed in 1877.

11. Trimbak, 20 miles west of Nâsik—Temple of Trimbakes'var, built by Sadas'ivarâo, *alias* Bhau Sâheb, about 1760, endowed by the Government with

Rs. 12,000 per annum and under the care of pujarîs (*J. B. B. R. A. S.*, III., ii., 85); another built by Ahilyâbaî in 1779, and five others.

12. Pâtharḍe, 15 miles west of Nâsik—(*a*) In the Añjanerî Hill (perhaps originally Anjanîgiri; there are said to be some rock excavations and very old temples; *J. B. B. R. A. S.*, III., ii., 86): on the top is a temple to Devî, and there are ruins of a few small old ones. Information wanted.

13. Châmbhâr Teṇkḍî, 5 miles north of Nâsik—Here are some rock excavations and an inscription, about which details are wanting.

14. Râmsej, Dindori, 5 miles north from Nâsik—A hill-fort in which is a large cell with a flight of steps descending into it. There is said to be an underground passage leading from it (*J. B. B. R A. S.*, III., ii., 69.)

15. Jambulkê, Dindori, 4 miles south-west of Dindori village, a well 45 feet square—plain Hemaḍpanti, partially fallen in.

16. Ambegun, Dindori, 21 miles north-west from Nâsik.—Temple of Mahâdeva. Hemaḍpanti, 40 feet by 36; the roof and portions of the walls fallen in, but richly covered with sculptures of men, animals and battle-pieces, and deserving attention.

17. Wani, 12 miles north of Dindori, a partially ruined plain temple of Mahâdeva, 21 feet by 16, with a defaced inscription on the east side.

18. Kasdasar, 13 miles west of Dindori, on the ghâṭs, a plain Hemaḍpanti temple of Mahâdeva 18 feet by 14.

19. Chandikâpur, 15 miles north of Dindori; steps leading up to the Saptasringa Hill; 360 steps in 576 feet, with an inscription saying they were made by Konhar Girmaji, Krishna Girmaji and Rudraji Girmaji in *Bhu-Ras-Graha-Chandra*—S'ake 1692, or A. D. 1770.

20. Tringalwaḍi, 3½ miles north of Igatpuri, temple of Brahma Deva in ruins with Sanskrit inscription of S'ake 1266 (A. D. 1344).

21. Met Chandrachi, Igatpuri; three caves filled in.

22. Gâlnê, Malegaum, hill-fort, with several Persian inscriptions.

23. Chandanpur, Digar Pragne, Nimbail, Malegaum.—Temple of Mârtand, built by Ahilyabâî Holkar.

24. Nimbail, Malegaum—Two large Hemaḍpanti wells.

25. Chikhal-chal, Malegaum,—old Gauli temple, 37 feet by 22, with carved pillars.

26 Yodge, Malegaum—Temple of Srî Shankar, partly in ruins, 67 feet square and 45 high, with illegible inscription; very old Hemaḍpanti building.

27. Bangaon, Patode, Nandgaum: Hemaḍpanti temple of Banes'var, 40 feet by 27.

28. Nagapur, Patode, Nandgaum—A carved Hemaḍpanti temple, 34 feet by 26.

29. Saptasringa, Kulwan (*Ind. Ant.*, Vol. II., p. 161-164) in the Chândoḍ range of hills, with masonry tanks; one known as the S'ivâlê Tîrtha is sacred to S'iva, and about 40 yards square. The temple of Siddhes'var, now mostly in ruins, but with a dome standing, and having some rather elaborate

stone carving. It is built of large blocks without mortar. Near a Dharmas'âla stands the Samâdhi or tomb of a Râja of Dharmapur. Near by is a fine old Baolî. The cave of Devî Mahismardanî or Sapta S'ringa Nivásnî is the centre of pilgrimage in the base of a perpendicular scarp under the summit of the hill.

30. Dhodap, Kulwan—Hill-fort, with an inscription on the gate.

31. Karhé, Báglaṇa—A temple dedicated to Dudheswar Mahâdeva, with a small tank.

32. Saṭáṇé, Báglana—Temples of Devî, Mahâdeva, Khandoba, and Máruti—mostly destroyed by a flood in 1872, but since rebuilt. A jatrá is held in December.

33. Devaḷané, Báglana—A temple to the north of the village, built of stone in the Hemádpanti style.

34. Pimpaḷadaré, Báglana—Temples of Viṭhobá and Khanḍobá.

III.—Remains in the Puṇa Zilla.

1. Puṇá, Havelí—Temple of Pârvati. Jâtrá in honour of Kârtiká Swámi.—A temple near Nágajhari, Bhaváni Peṭh.—A temple of Bhaván.—West of Puṇá is a very fine old temple of Sangameshwar.

2. Bhámburde, Haveli—A Brahmanical cave. (*Jacquemont Voy. dans l'Inde*, III., 584, and pl. 80.; *J. B. B. R. A. S.*, III., iii., 65, 107; *Ind. Ant.*, VI., 98).

3. Páshán, Havelí—An old temple; has a jâtrá and melá in honour of Somés'war Mahádeva. (Information wanted.)

4. Uurulî, Haveli—A monolithic temple said to be in the neighbourhood—information wanted. (Cont. *J. B. B. R. A. S.*, III., ii., 65)

5. Rávet, Havelí—A small temple; has jatrá and melá in honour of Dharma Rájá. (Information wanted.)

6. Ayarâ, 5½ miles E. S. E. of Tâlegaṅv,—Caves: (*J. B. B. R. A. S.*, III., ii., 106),—information desiderated.

7. Kheḍ—Mosque and tomb of Dilâwar Khan.

8. Bhoragiri, Kheḍ—Temples of Mahádeva called Bhimas'ankar, built by Náná Phaḍnavis; and caves (?) (*J. B. B. R. A. S.*, III., ii., 106). Information wanted.

9. Nigdale, Kheḍ—Temple of Devî on the plateau over the Bhima S'ankar Ghâṭ.

10. Manchar, Kheḍ—A fine reservoir with an inscription.

11. Chákaṇ, Kheḍ—Fort built by Malikutt Tijar; 7 miles west is Bhâmchandra Caves originally Bauddha (*Ind. Ant.*, V., 253).

12. Kadûs, Kheḍ—A temple of Mahádeva, probably modern, called Kales'war. When and by whom built?

13. Dhonḍ, Bhimathadí—A temple built by Sukatadkar.—recent. Jatrá held in honour of Kála Bhairava Deva.

14. Kurakumbha, Bhimathadí—A temple (age ?). Jatrá held for ten days in honour of Phirgái Devi.

15. Nânagânw, Bhimathaḍí.—An old temple. Jatra held in honour of Rásási Deví. (Information wanted.)

16. Páragáñw, Bhimathaḍi—A temple (age?) where a jatrá is held in honour of Tukái Deví.

17. Sirasuphal, Bhimathaḍí—A temple of Sirsáí Deví, (age?) and jatrá and melá held in her honour.

18. Válakí, Indápur—A tomb of Santabáwá near the junction of the Nirá and Bhimá (age?)

19. Varavande Bhimathaḍí—A temple. (Information wanted.)

20. Nânâ Ghát, Mouje Ghatghar, Taluka Junnar—Several caves used as dharmsâlâs (not temples), of which one has a Palí inscription of the Andhrabhritya dynasty. Ruins of a small structural temple just above the ghât (*Ind. Ant.*, II., 10, 43; *Mem. Arch. Sur.*, No. 2; *Trans. B. L. S.*, III., 526; *J. B. B. R. A. S.*, III., ii., 62; V., 160, 428; IX., cxix; *J. R. A. S.*, IV., 281) also the hill-fort of Tivdhan.

21. Junnar—(*a*) Fort of S'ivanerí and mosque of Chând Bibí in it; (*b*) Bauddha cave temples, viz., at Ganes'a Sena to the north, Tuljâ Sena south-west, S'ivarenî and Mânmoḍi south-east; (*c*) Jumâ Masjid; (*d*) Hafiz Bâgh, and many tombs.

22. Púr, Junnar—Temple of Kukaḍes'war, of the Hemáḍpanti style, in th jungle in good condition.

23. Bele, Junnar—An old and fine Hindu reservoir.

24. Shelarwáḍi, Máwal, 2 miles south-east of Talegâm—Buddhist rock excavations (*J. B. B. R. A. S.*, III., ii., 54; *Ind. Ant.*, V., 252).

25. Nânolî, Mâwal, 4 miles north of Talegûm—Rock excavations (*Ind. Ant.* V., 252).

26. Buddhawáḍi and Vehergánw (North), said to have Buddhist excavations—(*J. B. B. R. A. S.*, III., 55),—information required.

27. Mahâgaum, Mâwal, Hemáḍpanti temple of Mahâdeva; by a tank; 12th or 13th century.

28. Kârla, Bhâjâ, and Beḍsâ—Well-known Buddhist caves; the Chaitya at Kârla, being the finest, and that at Bhâjâ, one of the oldest in Western India. (*Tr. B. L. S.*, III., 527; *J. B. B. R. A. S.*, I., 438; III., ii., 48, 62; IV., 372; V., 152, 159, 378, 381, 386, 426; *J. R. A. S.*, VIII., 57, 222; Lord Valentia's *Travels*, II., 165). These all deserve preservation.

29. Deogarh, and Dadura. / Dalewádi (? Purandar). / Gomuza. — Some small caves: information much required.

30. Jejurí, Purandar—A fine temple of Khanḍobá, built by Ahilyâ Bâi, and two tanks A.D. 1755.

31. Sonorí, Purandar—Ruins of the fort of Malhargaḍh.

32. Shirwal, Bor—Several rock temples in the territories of the Sachiva. Inquiry should be made for others besides those at Shirwal, which are Bauddha caves.

33. Málsiras, Purandar—An old temple of Bhuleśwar Deva on a hill, the Pant stone idols of which were destroyed by the Mughuls.

34. Roṭi, Indápur—A modern temple of Tukái Devi, built by Pálaskar Médhé Kulkurṇi.

IV.—Remains in the Thana Collectorate.

1 Kalyân— Temple of Amranâtha, at the village of Ambarnâth or Amranâth, 4 miles south of Kalyân: a fine temple of the style of the 11th century (A.D. 1060). Though small it is richly carved and of great interest as a good type of its age. In a return sent in to Government, however, it was described as "constructed of stones, decorated with sculpture and carved work; in a dilapidated condition. These remains do not possess much merit in an architectural point of view" !! (*Jour. B. B. R. A. S.*, III., ii., 348; IV., 374; IX., 219; cvii, cxxxviii; also *J. R. A. S. V.*, 177; *Ind. Ant.*, III., 316).

2. Bhau Malang Fort, Kusivalî, Kalyan—Two plain cells.

3. Bhau Malang—Fort, Muhammadan shrine and another called the Palki. Information required.

4. Vasâi or Bassein—Ruins of a fort and of several churches built by the Portuguese, some of them of considerable interest. (*J. B. B. R. A. S.*, I., 34).

5. Agási, Vasai—A fort built by the Portuguese called Arnálá. Caves are *said* to exist in the neighbourhood. (*J. B. B. R. A. S.*, III., ii., 47.)

6. Gaur Kamati, Karjat—Excavations known by the name of 'Bhingarh' containing a circular hall and a narrow passage leading to it. More details needed.

7. Khotala Hill, near Pet Karjat—Cave temples—a temple, a hall, twelve cisterns, a pedestal and a flight of steps, all hewn out of the solid rock.

8. Ambeoli, Karjat—Excavations,—small temples dedicated to the Hindu gods Mahádeva, Murlidhar, Viṭhoba, and Râm Lakshman, besides seven rooms and a cistern, all hewn out of the solid rock. (*J. B. B. R. A. S.*, III., ii., 105.)

9. Hal Khurd, Karjat—In a hill near are rock excavations, consisting of seven rooms and a cistern hewn out of the solid rock; one of the rooms has in it a few Hindu idols. More details required.

10. Kondána, 6 miles from Karjat—An old Chaitya somewhat in the style of Bhâjâ, and probably dating from about B.C. 200, with an interesting vihara and other caves. (*Ib.* and IV., 141.) Surveyed.

11. Vaḍavli, Bhivaṇḍi—There is a celebrated modern temple here of Vajrábái, where a játrá is held in Chaitra.

12. Lonâḍ, E. of Bhivaṇḍi,—a small old temple of Mahadev of the style of Ambarnâth. Also a cave with some sculptures, but it is doubtful whether they are Hindu or Buddhist. (*Ind. Ant.*, IV., 68). The cave has been surveyed.

13. Bhivaṇḍi—A beautiful tomb of Husain Shâh. (*Ind. Ant.*, IV., 65.)

14. Ganes'puri, W. of Vaḍavḷi—Some sculptures of an old temple. (*Ind. Ant.*, IV., 67.)

15. Gunj, Wâḍe—A tank, with ruins including an old temple of Kâlkâ Bhavânî. (*Ib.*) A cave in the mountain behind.

16. Peṭh Mahuli, Sháhápur—At the foot of a most striking mountain, on the summit of which are the remains of a fine old fort; in two of the gate bastions are caves, with some Hindu and Muhammadan remains and inscriptions. The only Hindu inscription is on a Sati-stone, first line illegible, 2nd "Sri Padmâvati Sati." Two Musalman inscriptions on the Idgah, one fallen, the other *in situ*. Four more picked up lying about are now in charge of the Mulâna, Shahpur.

17. Karbeli, Dâhnu—A fort called Indragaḍh on a small hill—undescribed.

18. Tulsi, S'áshtí—Near this are the Kánherí rock temples, and on the island of Salsette are also the rock temples of Jogeshwari, Maṇḍapésvar (S'aiva), Amboli, and Magáthánâ (Baḥddha). (*Tr. B. L. S.*, I., 41; III., 527, Ousley's *Travels*, I., 77; *J. B. B. R. A. S.*, III., ii., 36; IV., 132, 369, 464; 470; V., i.; VI., i., 116, 157; *Archæologia*, VII.; Du Perron, &c.).

19. Elephanta Caves—These are well known.

V.—List of Remains in the Kala'dgi Collectorate.

Revised by J. F. Fleet, C. S.

1. Bijápur—(1) Ibráhim Rozah, (2) Mehtar Mahál, (3) Jamá Masjid, (4) Tomb of Muhammad Sháh A.D. 1600, (5) Palace of Asar Sharif (described *Asiat. Res.*, XIII., 432; *Tr. B. T. S.*, III., 55-63; *Jour. B. B. R. A. S.*, I., 367-390; III., ii., 87, 353; VIII., cxlv.; IX., xlix; *and Architecture of Bijapoor.* (*a*)

2. Tiḍgundi, Bijápúr, (*Ind. Ant.*, I., 80) inscription.

3. Sálóṭgi, Indi, (*Ind. Ant.*, I., 205) inscribed stone, deserving of preservation.

4. Bádámi: three Brahmanical and one Jaina cave, with inscriptions and sculptures in good preservation (*Rep. Archæol. Survey*, 1873-74); also several old temples with inscriptions, and a dargah.

5. Paṭṭadkal, Bádámi; several very old temples, Brahmanical and Jaina, probably dating from the 5th to the 8th century A.D. (*Rep. Archæol. Sur.* 1873-74). Some new inscriptions have been turned up and copied here.

6. Banas'amkarí, Bádámi.—An old temple, and a Vijayanagara inscription dated S'aka 1465, (see *Ind. Antiq.* for December 1875), and some others.

7. Kaṭṭagêri, tâlukâ Bâdâmi.—Two Châlukya Old-Canarese stone-tablet inscriptions, one dated 'Saka 1018, and the other about the same time; and remains of a large system of tanks.

8. Kelawaḍi, tâlukâ Bâdâmi.—An old temple, and an Old-Canarese stone-tablet inscription (of the Sinda family). This requires to be visited.

9. Nandikés'war, Bádámi.—Temple of Mahákúṭadéva with short inscription and linga-worship remains.

10. Bêlûr, tâlukâ Bâdâmi.—In the fort, partly under the level of the ground, a large temple of Nârâyaṇa, now disused, with a Châlukya Old-Canarese stone-tablet inscription, dated S'aka 945. In the shrine of this temple are three stone images of Brahma, Vishṇu, and S'iva, about three feet high, standing; they are fine speçimens and worthy of being removed to a museum; they could easily be detached from the ablution-trough on which they stand in a row. Also in the fort, in front of a modern shrine of Hanumanta, a Châlukya Old-Canarese stone-tablet inscription, dated S'aka 963; but the greater part of it is now illegible.

11. Aihoḷe, Hungund.—Many very ancient temples, a Brahmanical and a Jaina cave, and several inscriptions, one of which, a Châlukya inscription, is dated S'aka 507 and is the oldest stone-inscription of known date in these parts, with the exception of the Châlukya inscription dated S'aka 500 in the Bâdâmi cave (*Arch. Rep.*, 1873-74, *Ind. Ant.* Vol. V. and Mr. Hope's *Inscriptions in Dharwar and Mysore*, Plates 1 to 8). Some new inscriptions of importance have been turned up and copied here.

12. Hungund.—Remains of a Jain temple called Mêguṭi on the hill overhanging the town. Many curious sculptures from this temple, some of them obscene, have been built by way of ornamentation into the wall of the big well in front of the new tâluka kachêri. Also an Old-Canarese stone-tablet inscription somewhere in the town, which, through bigotry, was not shown to me. I only heard of it after leaving the place. It is said to be well preserved, and should be copied.

13. Saṇgam, Hungund, at the confluence of the Malaprabhá and the Kṛishṇá; temple of Saṇgamés'waradéva, and an inscription.

14. Karaḍi, tâlukâ Hungund.—An old Jain temple, partly below the level of the ground in the centre of the village, with a fragment of an Old-Canarese stone-tablet inscription of about S'aka 1075. Also a Canarese inscription of the Vijayanagara King Sadâs'ivadêvarâya, dated S'aka 1475.

15. Nandwâḍige, tâlukâ Hungund.—A small and old temple with a Râshṭrakuṭa Old-Canarese inscription, dated S'aka 823. In the fort, a monolith, 8 feet 9 inches high, exclusive of the capital, which is missing, near the temple of Is'wara. It has Old-Canarese inscriptions on its front and sides, but a great part of them is illegible. It is probably a "Jayas tambha," or "pillar to commemorate a victory," of one of the later Kádamba rulers of Banawâsi or of Goa.

16. Kelûr, tâlukâ Hungund.—Some liṅga shrines,—small, but of peculiar construction, and apparently old,—on the south side of the tank.

17. Arasîbîḍi, tâlukâ Hungund.—This is the ancient Châlukya capiṭal, Vikramapura. The ruined embankment of a very large tank; two ruined Jain temples; and two large Châlukya and Kaḷachuri Old-Canarese stone-tablet inscriptions.

18. Bhairanmaṭṭi, tâlukâ Bâgalkôṭ.—A very well-preserved Old-Canarese stone-tablet inscription of the Sinda faṃily, subordinate to the Châlukyas, dated S'aka 911 and 955, standing near a small modern shrine of Hanumanta.

19. Haḷḷûr, tâlukâ Bâgalkôṭ.—On the top of the hill a rather curious Jain temple converted into a linga temple, with a stone ladder leading up to the roof, on which is also a small shrine. Contrary to rule, the building faces south. On the front and side walls are eight standing figures of Jinêndra; four of them have a seven-hooded cobra standing up behind the figure, and forming a canopy for the figure with its hoods. The other four have two single-hooded cobras, coiled and erect and with hood expanded down by the feet of each figure,—one cobra on the outside of each foot. In front of the temple is a fragment of an Old-Canarese inscription, almost illegible.

20. Bêwûr, tâlukâ Bâgalkôṭ.—At a small temple of Sômês'wara a large Châlukya Old-Canarese stone-tablet inscription of the time of Trailôkyamalla. The inscription, on the front and one side of the stone, is only legible here and there. The linga in this shrine is one of the few to be found with a face of the god carved on it; it would be worth removing to a museum on this account. Also, in the outer part of the village is an old temple of some interest, which has been unauthorizedly appropriated as a residence by a family of potters.

21. Maṅkaṇi, tâlukâ Bâgalkôṭ.—Temple of Îs'wara, with an Old-Canarese stone-tablet inscription, let into the wall in the interior, part illegible, of the Yâdava king Siṁhaṇadêva.

22. S'irûr, tâlukâ Bâgalkôṭ.—In the town a linga temple of Râmaliṅga, (originally Jain), and a Vaishṇava temple of Lakshmînârâyaṇa, both with Old-Canarese inscriptions, more or less illegible, dated S'aka 1071, 1095, 1096, and 1108. On the south bank of the large tank, an old and interesting S'aiva temple of Siddhês'wara, originally Jain, with surrounding shrines in the courtyard. Contrary to rule, it faces west. The sloping slabs of the roof are supported by an intricate system of stone rafters and battens. The wall and columns have many sculptures, of good work, but the whole building is covered with an unusually thick coating of whitewash. Removing this on the outside face of the south side wall, four Sanskrit and Old-Canarese inscriptions, of some Kollâpûr family, feudatory to the Châlukyas, were discovered, dated S'aka 972, 985, 990, and 1021. The two shortest, at the west end, were cleaned pretty well and copied. The other two require further cleaning before they can be properly copied. None of them could be cleared well enough for *fac similes* to be taken; this must be done with chemicals.

23. Bîlgi, tâlukâ Bâgalkôṭ.—On the north of the town a large well, called "the well of the six bullocks," with Canarese, Marâṭhi, and Persian inscriptions recording the construction of it in S'aka 1630. The well is a very fine one, with an arch of Musalmán design to support the side walls of the steps. There are some small staircases, and, on the east side, a temple, cleverly arranged in the interior of the masonry. Also another, but inferior, well in the town, called "the king's well," with Canarese, Marâṭhi, and Persian inscriptions recording the construction of it in S'aka 1526; the Canarese inscription here is *in relief*. About a mile to

the south of the town, a mediæval temple of Siddhês'wara, with one line of writing in Bâlbôdh, recording the construction of the eastern gateway in S'aka 1517.

24. Mahâkûṭa, Bâdâmi, and Banas'aṅkarî, tâlukâ Bâdâmi.—Some new inscriptions of importance have been turned up and copied here.

NOTE.—Most of the inscriptions at the above places have been copied by Mr. Fleet, and will be published, with some *fac similes*, in the *Indian Antiquary*, or in the third *Archæological Report*.

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